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# TO THE READER.

## CHRISTIAN READER:



*On are invited to be not only Spectator; but Judge of a combat, betwixt a Gyant, & a Pigmy, a Philistin, & an Israelit, Goliath, & one of the army of the Living God. Our forces are unequall; he a man of war, from his youth, trained up to such battles; I but a youth, a raw souldier in them: he an ancient Doctor of Divinity; & I a young Divine, scarce worthy of that name. Another advantage he hath, by living amongst us, as he sayth in his preface, 17. yeares, By which meanes, if there be any unfortified weake part in our Camp, any fault in our Armour whither defensive, or offensive, it cannot have escaped his observing eye. Whereas I have scarce any other prospect of their Camp, or Armour, then what he, & his Brethren, his fellow souldiers in this warfare, are*

pleased to give of them: Lastly he hath  
often beene in such engagements; &  
this is the first time that ever I entred  
the lists in this nature. Yet I hope in  
God the Protector of the Innocent: who  
is pleased to make use of weake things  
to confound the things, which are  
myghty, & the foolish things to con-  
found the wise: that no flesh should  
glory in his Presence. 1. Cor. 1. The  
goodnesse of my Cause is likewise a  
greate encouragement, seing I am to  
fght for Truth, nay Revealed, &  
Divine Truth: which will at last pre-  
vail One only favour I desire of you  
Christian Reader, that if in any place  
you find me foyled, (of which I am not  
conscious) what you find amisse, you  
charge on my weakenesse: when you see I  
foyle my adversary, you attribute the  
victory to that Truth, which I fght for  
which gives me strength & courage: &  
that you Acknowledge, & Professe it

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# ANTI-GOLIAH:

OR

An Epistle to Mr. BREVINT,

CONTAINING

Some REFLECTIONS upon

His SAUL, and SAMUEL

At ENDOR.

## CHAP. I.

*My intent and reason of the Title.*

SIR,



He Cause for which I plead, is  
the Innocency of the Roman Ca-  
tholick Church, wrongfully ac-  
cused of heinous Crimes: The  
concern I have in this Cause, is  
my Duty to a Pious Indulgent Mother, odiously  
traduced

traduced with virulent Calumnies: My *End*, is to wipe off her Face the Dirt you cast on it: The *means* I use to attain this End, is *sincerity* in explicating what She believes, and rejecting what is untruly, and by consequence, unjustly charged on Her: You, Sir, are the *Plaintiff*, I the *Defendant*, and the *Reader*, our *Judge*. My *Hope* is not in strength of Wit or Learning, in which I will not contend with you; but in the *justice* of my *Cause*, the *equity* of my *Judge*, and above all, in the *help* of *God*, the Protector of the Innocent: who as he promis'd to assist his *Church to the end of the world*, will not be wanting to those, who defend her. Your quality of *Plaintiff* obliges you to prove, what you charge on us; and unless your proofs be convincing, they are insignificant, our bare denial acquits us: For *In doubtful Cases, the Defendant ought to be favoured rather than the Plaintiff*. And, *Each one is to be thought good, till he be proved naught*. Which are two Rules of Canon Law, so conformable to Natural Reason, that they need no proof to confirm them.

Your Title is, *Saul and Samuel, at Endor*. Very mysterious! But what you mean, who can tell? The History you allude to, is known to every body; *Saul*, a lawful, but unfortunate King, engaged in a dangerous war, strongly attacked by his enemies, weakly assisted by his subjects, and (which is worst of all) abandoned of God; had recourse to *Samuel*, in the best, and it may be, the onely manner, he thought on, to know  
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his Fate from that Oracle, which had given him the first Tydings of his Kingdom. With this intent he goes to *Endor*. This is the History. But what is this to our present Times or Controversies? Who is the *Saul* you mean? Who is *Samuel*? Where is *Endor*? What War? If we consider the date of your Book, we may guess, that it was composed about the time of the *Holland War* 1672. or 1673. I dare not say you mean that, for the Honour due to Persons concerned. But tell what you mean, and apply your persons to our purpose, or acknowledge your Title to be nothing to the purpose. Until you explicate your meaning, we will admit, what you give us: We will not refuse *Saul* and *Samuel*: Whereof the one was a true Priest and Prophet, and both died in Communion of the True Church: both were sound in Faith; although one of them for disobeying God's Commands, and not hoping in God, deservedly lost his Kingdom, and probably his Soul too. So he may be a Type of such Catholics, who entirely believe all which God revealed, but live not according to their Belief: & *Samuel* is a Type of those whose Faith is animated with Charity, and both are Friutful of good Works. But seeing you personate us under those names; be pleased to give us leave to represent you by the Name of *Goliath*: for *Goliath* was in a party contrary to that Church they were of, so are you in one contrary to ours: He was a profest Enemy to *Saul* and *Samuel*, so are you to us: He challenged

lenged all the *Isralites*, so do you all us: He reproached them, for not accepting that Challenge, so do you us, with not incountring your Books: your insulting Language shews you to be animated with a Spirit of Vanity, of Self-conceits, of too great esteem of your own Abilities, and Contempt of others, not unlike that which appeared in *Goliath*. Infine, To accomplish the Paralel, we shall find you alledging reasons, which destroy your own Cause; as *Goliath* brought a sword to cut off his own Head.

For these reasons I call this Pamphlet *Anti-Goliath*. I do not presume to take to my self the Name of *David*, who was the Champion of God: There were others who bore Armes in that War against *Goliath* and the *Philistins*; and their quality satisfies me,

You add in Title, *The new ways of Salvation, and Service, which usually tempt men to Rome*. Those you mention are indeed *New ways* to incite Men to *Rome*, and so *New*, that I am perswaded no catholick ever hearde of them, but from your Book. I know no other exterior ways to convert Men to *Rome*, but the *Motives of Credibility*, which are briefly related by St. *Austin*. l. Cont. Epist. Fundam. c. 4. and more largely by *Bellar. Lessius, & Divines*, Tract. de Fide, viz. the *Vnity, Sanctity, Excellency of Faith*, its Propagation in so short a time, and the manner of it, its effects which followed it. The perpetual succession of lawful Pastors from  
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the Apostles, till our days. The Testimony of Martyrs by their Blood, and of God by his Works, which are Miracles: The consent of Nations, the Fulfilling of the Prophecies, &c. Infine, the very name of *Catholick*, which mauge all pretences of Hereticks and Schismaticks, This Church only retains, as *St. Austin* writes it did in his time, and we see it doth in ours. These are the Motives alleadged to invite Men to enter into the Communion of that Church, in which they are found, and of which they are verified. But I never heard any discourse thus: *Be of the Communion of the Roman Church, because it adores two Christs* (as you say c. 1. ) *giveth the scapular of S. Simon Stock* (asc. 13. ) *says the beads of S. Dominick* ( c. 14. ) *uses consecrated Images* (c. 16. ) If you know any who use such inducements, name them: If you can name none, acknowledge that your Book in its fore-head bears a great *Calumny*, an *unexcusable untruth*: This is an *Omen*, of what *sincerity* we are to expect in your whole Treatise.

In your Preface, *Not to be my own witness*, say you; *I make the case of Papists such as I find it in their own Authors*. It is harde measure when every slip of a private pen, is charged on the whole Church, which often dislikes, and sometimes condemns it; yet had you kept to this Rule, you had been less blame worthy. I shall have occasion, more than once, to mind you of it.



CHAP. II.  
*Your General Account of  
 New Ways.*

*Page 1. What the Church of Christ hath single, that of Rome hath double, the eternal God, and a mortal woman, two sorts of Christs, two sacrifices, two Mediators, two different wayes to obtain pardon of sins, two Ladders to get up to Heaven, two sorts of spiritual kindred, two Heads of the Church, and two different and sometimes contrary words of God. When you writ this, sure you had been in good company, and thence, geminis surgebat mensa lucernis: All things seemed double. It was well for us, that at that time, Hell, Heaven, Purgatory, Pope, the soul of Man, the Person of Christ, and the Nature of God, did not occur to you, otherwise you would have enlarged our Accusation, and said we believe two Popes, two souls of men, two Hells, two Heavens, two Purgatories, two Persons of Christ, two Divine Natures:*

*Jun. at 62.  
 305.*

Here is an accusation of as heinous a nature as any can be: On What is it grounded? Whose Testimony is produced to prove it? See the Text, see the Margine, not one single man named. Have you so soon forgotten your promise, *Not to be your own witness; but to cite our Authors?* We will use the right of Defendants, and

and to a groundless false accusation, return a flat denial of its Truth. And, when you please, we will shew you, That we believe onely *One God, one Christ, one way to obtain Pardon of Sins, the Mercy of God, one Way to Heaven, the Cross of Christ, &c.*

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### CHAP. III.

#### *How the Church can be Roman and Catholick?*

**P**Age 8. *Papists, say you, are well pleased with calling themselves Catholicks. We are so; and so were Catholicks in S. Austin's time, as we see l. cont. Epist. Fund. c. 4. That being one of the greatest Motives of retaining him, S. Austin, in the Church. Hereticks both then, and now, would arrogate to their Congregations that Title; yet could never compass it. No great wonder we should glory in that Name, seeing, as you say, Catholick Doctrine and Service, is the most essential Jewel, and the Soul of True Churches. You cannot give so great Praises to Catholick Doctrine (which is Faith) taken of itself, but it will deserve greater. Yet if compared with Charity, it must yield place; as you see 1. Cor. 13. But because the matter is of consequence, and not rightly understood by you, I will enlarge a little upon it.*

*It*

*3<sup>rd</sup> Alexandr t. 1. dis. 2. 5. (12)*

It is an error as great as it is common, to think, that *Faith in Christ* (which is *Christian Doctrine*) began with the preaching of the Apostles, or of Christ himself: that Faith being as ancient almost as the world. For no sooner had *Adam*, by breaking the Commandment, contracted the guilt of temporal and eternal Death to himself and all his posterity, but God the Father decreed to send his only begotten Son, to blot out the hand-writing of the Decree which was against us; Col. 2. 14. and to reconcile us again by that blood, which was to be shed for us. And revealing that Decree to man, raised him to hope for pardon by the merits of the *Messias*, a *Mediator*, who was then promis'd, in whom he was commanded to believe, and from whom he was to expect his Redemption. From that moment we may date the beginning of *Faith in Christ*: although the Name he was to bear, was not then known, nor the time when he should come, nor the place where, nor the Family of which he was to be born. And all those persons who lived well, and were saved, either during the Law of Nature, or under the written Law, *Abraham*, *Iob*, *Isaac*, *Iacob*, *Moses*, *David*, *Hieremy*, &c. as well as we, received of his fulness, and were cleansed in the blood of the Lamb; who for that reason, *Apoc. 15. 8.* is said to be slain from the beginning of the world,

*ep. 49. 9. 2* S. Austin ep. 157. *Eadem Fides est, & nostra, & illorum* ..... Our Faith, is the same with that  
of

I answer to the first, The different manner of announcing Christ, makes no change in Christ himself: as the different manner of explicating a Mathema-

Mathematical Demonstration, alters not the Demonstration, or thing demonstrated. The Scripture is the same when clearly and when obscurely understood; and Faith is the same when it is more and more explicated, provided it change not its object, It may be said to alter its state, when its object is altered in quality; but it remains the same in substance, as long as its material and formal object subsists. Thus the same person, when *Minor*, is under a *Tutor*; from whose power he is exempted, when *Major*. Now the *Law was our Tutor*, Gal. 3. under which we were kept till by the coming of Christ, *Faith was revealed*, id est, explicated more clearly.

To the second difficulty, *S. Austin* answers ep. 49. *Dispartita divinis eloquiis sacrificia, .... By the Divine Spirit sacrifices were appointed, proportionable to the times; that some should be offered before the New Testament was revealed... and some other now since its revelation ..... For as one and the same man, offering to God one thing in the morning, and another in the evening, cannot for that be said to change God or his Religion, so in several Ages, although some things were offered anciently, others at present, yet we have neither changed God, nor our Religion.* Thus *S. Austin*. Which Doctrine well applied, will clear all you say in this Chapter.

Page 8. You say, *The first Title the faithful had after the Ascension, was to be called Christians.* The thing was long before, even from the beginning. I wish you had proved that name to be

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the first Title after the Ascension ; for I think it certain, they had another name before that. The name *Christian* was first known at *Antioch*, *Act. 11. 26.* which was many years after the Ascension, as is gathered out of the first Chapter to the *Galatians*, for it was after the Conversion of *S. Paul*, his retreat into *Arabia*, his return to *Damascus*, his Journey to *Ierusalem* three years after that ; and then at his excursion into *Syria*, and preaching at *Antioch*, that name was taken up Is it credible, that a Congregation of men should be so long together, and have no name to be known by ? This might suffice, though no name had been left on record, as there is one, *Act. 6. 1. 2. 7.* where the faithful are three several times called *Disciples*.

Page 9 *No Philosophers were ever able with all their wit, to extend their opinions beyond their Schools nor the greatest Kings settle their Laws, beyond their Dominions ; say you very falsely : for Aristotle and Cartesius divide all the Philosophers of our Nation, in which neither ever had a School. And Justinian's Laws are settled in Spain, in America, and for some Cases in England, where his name was scarce know during his life. See, Sir, how dangerous it is to follow your fancy ! But let us admit what you say, and we shall find you Goliath-like armed with a sword to cut off your own head ; not to hurt your enemy. What say you, Hereticks cannot spread their errors much beyond their own abode : God alone, can create a new light, which*

*which shall spread a bright day over the world.* Where you condemn your own Reformation, which is scarce known out of the *British Isles*; and make a Panegyrick of *Rome* and *Poperie*, which is spread over the world, and fills the *East* and *West Indies* with the light of the Gospel; which, as you say, *God alone can do*. Truth extorts this testimony from your pen. God grant you grace to profess with sincerity of heart, what you unwittingly said with your mouth.

Page 11. *Many wise men take Roman Catholick for a Bull.* The Planets have their Ecclipses, the Sun it self his spots, and the wisest men their follies. Such is childish quibbling upon words in serious grave matters. But why is it a *Bull*? Because, forsooth, *Catholick* signifies *Vniversal*, and *Roman* imports something *particular*. Do those *wise men*, think it a *Bull*, to call the Catholick Church, *Apostolick*, from the *Apostles*, who were *singular men*, or *Christian*, from *Christ*, who was but one man? And if we may call the *Catholick Church Christian*, and *Apostolick*; without being censured for incongruity of speech (though those names be taken from single persons) why not *Roman Catholick*, although that name be taken from one place? Such a Church hath more of universality than any single person.

God forbid I should make comparisons betwixt Christ and the Roman Church, which adores him as her God. I intend no more here.

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than to shew by this undeniable instance, that a denomination taken from a particular body, thing, or person, may be given to a universal Congregation. So those wise men are much out in this censure.

But why is the Church denominated from Rome, rather than from any other place? *Ans.* Because as the *Poliglott* acknowledges, *Prolog.* 10. It was always held to be the *Principal Church*, and most constantly adhered to ancient *Traditions*. Because it presides over the rest, as the Head over the Body, says the second General Council to *Damasus*. Because in it *S. Peter* presided, who received the Keys of the Kingdom of Heaven, was the Rock on which the Church is built, is the foundation of Jurisdiction, and the Center of Ecclesiastical Unity.

Page 22. *If the Pope be the Roman Church's Head, Masse is its Body.* Very witty! Here is a new way to unchurch all Papists, who can be no part of the Roman Church, which contains the Pope, as Head, and Mass, as Body: and we are neither Pope, nor Mass. I am perswaded wise men will pity your labours, so ill spent in studies, seeing after all you cannot distinguish betwixt a Church, and her Religious Service, or *Lyturgy*.

*Ibidem*, Enquire of all the Fathers, when and where they, the Apostles sung Mass publicly. A search worthy of your self, to seek whether they sung Mass in Market-places, when their

B                      Meetings

Meetings were *Antelucanis horis*, says Pliny. While the Christians, to save their Lives, were forced to wander in deserts, and mountains, and dens, and caves of the earth, Heb. 11. 38.

Pag. 24. Purgatory, that Subterranean Rome: Rome sends down Masses to that; that helps Rome with wealth, honours, and riches. The Primitive Christians had Mass for the Dead, as well as Rome, as you may see in S. Austin l. de cura pro mortuis c. 1. & Enchir. c. 110. in this later place, he says. *Neque negandum est*. It ought not to be denied, that the deceased souls are eased by the piety of their surviving friends, when the sacrifice of the Mediator is offered for them, or Alms given in the Church. That these things ease those souls, who during the course of this life, lived so as to merit it. For there is a manner of life, neither so good, as not to need those helps, nor so bad, as to receive no benefit by them. And there is another so good, as not to need them; and a third so bad, as to be incapable of ease even by them. Thus S. Austin.

*Cant. p. 1. p. 142.* You see in these words, 1. Mass, *Sacrificium Mediatoris*: The sacrifice of our Mediator. You see 2. Mass for the Dead; *Pro illis offertur*: It is offered up for them. You see 3. Alms given in the Church for them. *Pro illis Eleemosyna in Ecclesia fiunt*.

You see 4. Purgatory, Hell, and Heaven, three distinct states of faithful souls departed. Those so good, as not to need help, are in Heaven: those so bad as not to be capable of ease

ease by suffrages, are in *Hell*: Those so bad as to need them, and so good, as to receive ease by them, are in *Purgatory*.

Take notice, That the Saint here doth not speak as of a doubtful matter, or on his private opinion, of what may be done; but as of an undeniable truth and a common practice of the Church. So what you reproach to *Rome*, was the practice of the purest times.

And as for the substance of Mass, you find it also in *S. Austin ep. 49. q. 3.* where he speaks of a sacrifice in *Christian Religion*, which succeeded those of the Synagogue. This sacrifice was instituted and commanded by our B. Saviour in his last Supper, and no doubt but the Apostles obeyed that command. Therefore they said Mass.

If these clear convincing Proofs of those prime and capital Mysteries of our Religion, do not prove that *Popery* was from the beginning, tell us when it began?

Pag. 333. You say, *The ninth Century, the worst, the saddest, and the ignorantest Age of the Church, drowned the Gospel with Popery, and began in good earnest to set up the Abominable desolation in the Roman Church.* So that there you assure us, that, till then there was no Popery, seeing that then it began to be set up. Yet see how incoherent your assertions are. P. 105. and 340. you make *S. Iohn Damasc.* a Papist, who lived in the Eighth Age. P. 46. you make *S. Gregory*



the Great and *S. Gregory of Tours* Papists, who lived in the beginning of the Seventh Age and later end of the Sixth. P. 95 you make *S. Chrysostome* declaim against papists; there were then Papists in the Fifth Age. P. 149. the building of *S. Mary Majors* in Rome, in *Liberius* his time (who lived in the Fourth Age) is charged on Papists. P. 328. Papists are charged for using Oyle to cure Diseases, which was used for that intent in the first Century by the Apostles themselves; *Mar. 6. 13. They anointed with oyl many that were sick, and healed them.* So the Apostles were Papists, and Popery was extant even in the First Age; and this by your Confession. Consider hereafter a little better what you write, if not for Truth's sake (which you seem to regard very little) at least for your own reputation, which cannot but sink very low, when such palpable Contradictions are discovered in your Writings.

*Came p. 67. and n. p. 706.* CHAP. IV.

### *Of Miracles and Visions.*

**M**iracles always are effects, which surpass the force of Nature, whether it be for the substance of the work, as the raising of *Lazarus*, *John. 11.* who had been four daves buried; or for the manner of it, as health restored to *S. Peter's* Mother-in-Law; on a sudden, without Physick,

to such strength, as to be able immediately to serve them; *Mar. 1. 31.* This was a *Miracle*, because although it may be, she might have naturally recovered, yet that she should recover in an instant, is impossible to Nature or secondary Causes.

The Magicians had therefore reason to say, *Digitus Dei est hic. This is God's Finger*; *Exod. 8. 19.* Whether they found that the force of Nature could not reach the production of those flies or that Nature's Activity (when applied by the Magicians) was suspended by God: which are two manners of Working Miracles. For it is as miraculous to suspend the Action of Nature, when Agents are applied to Subjects duly disposed; as to raise it to produce, what of itself it cannot. Miraculous was the preservation of Three Children in the Furnace, *Dan. 3.* as well as the opening of a Rock with the stroke of a Rod, to give Waters, *Num. 20.* yet in a different manner, one by breaking the Action of Fire; the other by giving greater strength to that stroke, than that of Cannon-Bullets.

The end of Miracles, is not only to declare God's infinite Power and Dominion over all Creatures, which by Natural Reason, without Miracles is sufficiently known: nor always the sole easing of a person in distress; although this is sometimes the Motive, as when Oyl was multiplied, to relieve the poor Widdow: and very frequently in the Desert. They are moreover

Declarations of Gods mind unto us, and a kind of *Language of God*, so peculiar to himself, that although every body understands it, yet no Man, no Angel can speak it for want of its only Tongue, God's Omnipotency. *Men speak by words*, says *S. Austine* ep. 49. q. 6. *God by Actions. Divina potentia etiam factis loquitur.* And before him *Origen* l. 2. cont. *Celsum*, *Christ our Lord not only taught with his words, but also with his works.* By these God confirmed the Word, or Preaching, of the Apostles, *Mar. ult. & Heb. 2. 4.* He is said to have *born witness, with signs and wonders, and divers miracles and gifts of the Holy Ghost.* Hence it is, that Miracles are by some Fathers called *the Seal of God*, which comparison you use p. 41.

Page 34. *All Christian Miracles are ..... for confirming, and authorizing true Christian and Catholic Truth amongst Infidels.* That many have been made for that end; I grant; but that none are made but for that end, you say it, but can never prove it, because it is not true. For the budding of *Aaron's Rod*, *Num. 17.* was to confirm to him and his posterity, the Priests Office. The Dew on *Gedeon's Furre*, *Jud. 6. 6.* was to encourage him against the *Madianites* *Sampson's Force* was to humble the *Philistins*, and protect the *Israelites*. That Salt thrown into a Fountain, should change the nature of its Waters, *4. Reg. 2.* was for the comfort of the Neighbours. The virtue of the Waters causing a Curse, *Num 5.* was to ease the Husband of his Jealousie; which  
virtue

vertue was doubtless miraculous seeing all the Priest did to them, could not so much alter their nature, as to give them a putrifying quality. Or if it could, yet such an inanimate Creature could never distinguish betwixt the Guilty and the Innocent, so as to do no hurt to the guiltless, and rot the guilty. Several others occur in Scripture and elsewhere, made for other private ends, commonly in confirmation of some Vertue, sometimes for even Temporal ends. The Vestal carrying water in a Sive, or leading a Ship with her Girdle against the stream, was in confirmation of her Innocency. That Vertue in our Kings to cure a Disease, either in testimony of the Vertue of *S. Edward*, from whose time they enjoy it, or to shew that Regal Power is from God; or for other ends unknown to us. Out of these Examples it appears, that your assertion, that, *All Miracles are wrought for confirmation of Faith amongst Infidels*, is untrue, and undefensible. One great fault is observable in your whole writing, some particular instances occurring to you, you presently frame out of them general Axioms; which precipitated Judgments are often very erroneous. We have seen one Example of it; here follow others.

P. 38. 39. 40. God, say you, *proceeds in the New Law, as he did in the Old: In the beginning of both he doth undeniable wonders, and restrains the Devil and his Ministers from doing any. After a time, when each Law was establisht, God ceases*  
*from*



from working Miracles, and the Devil is let loose to act as he pleases. Thus you. T. that God acted in both Laws in some manner alike, confirming both with Miracles, is very true: But that the Devil was restrained and tied up from acting, at the beginning of either; or that God ceased from them in both, after some time, is most false.

It is false, that the Devil was restrained from acting things, which to men seemed miraculous; for in the beginning of the Old Law, the Magicians for some time contended with Moses, and did things like his Miracles; Exod. 7. And immediately after the coming of Christ, Apollonius Tyaneus is an instance, that the Devil had then as much liberty as ever, for there scarce ever was any Magician, who equalled him in seeming wonders.

Eucl. p. 265.

But, say you, Oracles were suppressed; Elinas struck blind, Demoniacks silenced, Simon Magus beat down by S. Peter. What then? Ergo, the Devil was tied from all false Miracles Pag. 39. Thus you draw a general conclusion out of some particular instances, although there are others as evident for the contrary, as those of Vespasian and Adrian, of whom you your self speak; Pag. 36. prove there were seeming wonders wrought at that time, and we find in S. Chrysostom and Theodoret l. 3. Hist. cap. 16. a prating Oracle of Apollo near Antioch, whose mouth was stopt by S. Babilas his bones.

It is also false, That Miracles ceased, when the



the Old Law was establisht; for the vertue of the Cursed Waters, *Num. 5.* continued to the end; that of the Sheep Pond, *Iohn. 5.* also; which two are recorded in Holy Scripture: As also those of *Elias* and *Elizeus* in the 3. and 4. of *Kings*. The Old Law was establisht when *Hieroboam* set up his Calves, yet 3. *Kings 13.* three Miracles were wrought to confound that beginning Idolatry, and crush the Infant Schisme in its Cradle. I say nothing of several other Miracles, not recorded in Scripture, which yet are mentioned in other Fathers, to have continued to Christ his time; viz. that no fly should be found in the Temple, nor any noisome smells, notwithstanding so many Burnt Offerings: that the Wind should not blow away the Ashes of the Altar, which stood in an Open Court; that no Enemy should infest their Countrey, whilst they went thrice a year to *Hierusalem*, &c. which were continued till Christ's death, and that of the Synagogue. When you have considered these things, you will say that your assertion of *Miracles ceasing*, when the Law was settled, was very rash.

Seeing then, that God (as you say) proceeds in both Laws alike, Miracles having not ceased in the Old Law till the Death of Christ, and the end of the Law, they are not to cease in the New. But, say you, God ceased from Miracles, when there were *Christian Princes*, to whose care he committed the Church, as willing to  
 ease

ease himself of the trouble ; being tired with the labour. But your sword will here do us service again: for p. 44. you acknowledge the Miracles by the Relicks of *S. Stephen in Africa, and S. Gervasius, and Protasius at Milan*, which being done in *S. Austin's* time, you acknowledge Miracles long after *Christian Princes were Nurses* of the Church. Such a perpetual combat there is in your Writings, and will be, while fancy fights against Truth, in one of a weak memory.

Another Contradiction I find p. 37. where to shew your admirable Erudition, you say, that the Primitive Hermits retired to Deserts to convert the Barbarous Inhabitants. Very rare ! the world hath been hitherto in a great error, all universally believing, that Hermits went to the Deserts, not to seek, but to flie all men; and it is evident, that *S. Paul* and several others, past a long age of most men, without seeing any man at all; which is so evident, that you could not but say and own it in this very place. *Deserts*, say you, *the refuge of Primitive Christians from the face of their enemies*: They went then to the Deserts, to flie from their enemies; not to seek them there. So incoherent are your fancies, you say and unsay the same thing within six lines; let me advise you not to rely on every fancy, which presents it self; otherwise, it may be the ignorant may admire you, but certainly the learned will laugh at you. We have examined

mined your Assertions, we will now hear your Proofs.

Pag. 37. *The World being sufficiently called to the Christian Faith, say you, the Holy Fathers tell us that Miracles ceased, that they were unnecessary, that to expect other then the old ones, was to tempt God. And you cite S. Chrysostom & A. Operis Imperf. & qq. ex Nov. Test. You might as well have cited S. Austin l. 1. de Vera Relig. c. 25. Cum enim Ecclesia Catholica, The Catholick Church being spread all over the world, and founded, it was not permitted that those Miracles should last till our days. These words are as full as any you can produce, yet they do not oblige us to say, there were no Miracles wrought in that great Saints time. Let him explicate his own meaning, l. 1. Retract. c. 14. Verum est quidem, That which I said is true; for in our days the imposition of hands upon persons baptized, dos not give with the Holy Ghost the knowledge of Languages, neither do Preachers cure the Sick with their shadow. But my words ought not so to be understood, as if no Miracles at all were done: For I my self knew of a blind man cured at Milan; and such like things are frequent, etiam istis temporibus, even in these dayes, that I can neither know them all, nor relate all that I know. Thus S. Austin. You see, Sir, an Eyewitness above all exception, of not a few, but many Miracles wrought in those dayes, when you pretend Miracles to have ceased. If we come nearer our Times, we shall find very many recorded*

recorded in the two *S. Gregories* the Great, and of *Tours*. And so on till this Age, God's hand being not now shortned, or disabled to do them, and man's wants requiring them, chiefly to nourish in him that lively Faith in God, and hope of his help in our wants, and to encourage us to have recourse with confidence to the Throne of Grace. I could bring a Cloud of Witnesses, but that in reality you acknowledge what I intend (which is another of your contradictions.)

For you say, p. 35. That God is pleased to shew his Power, Justice, Mercy, or Divine Being, in all Ages, by some supernatural Effects. That there is no Nation, whose Chronicles do not testifie this; nay scarce any private man, but may observe some of these in himself. *Magna Veritas & praevaler.* Truth forces this testimony from you, even when you impugne her, to shew how, *Goliath* like your sword is still at hand, to dispatch you. For you pretend there are no miracles in these later ages in the whole Church: yet you admit them, even in favour of private persons. O, but, say you, these are not miracles, because not done in Confirmation of Faith. Very good! at if the same worke, when done in Confirmation of Faith, were a miracle: if on any other Score, were none. At if you should say: the same seale, is the King's *broade seale*, when applyed to *Greene wax*; but is not such, when it is put to *Red*, or *yellow wax*. These

These are distinctions worthy of D. Brevint!

Page 51. *Those of Christ, & his Apostles were 1. workes convenient to promote the glory of God, & the good of men. 2. to confirme men in Faith. 3. Freed from all mixture with Lying wonders.* Be it soe. Such are the miracles wrought in the Catholick Church, viz: that of *Faire weather* in the yeare 1675. obtained in *Paris*, through the intercession of *S. Genovef*, Patronesse of that greate towne, which was obtained as soone as her Shrine was uncovered, & the Prayers begun: & no rayne fell till the Prayers were ended. This I mention, because it is knowne to many of our nation, of both Professions, & even Protestants owned the worke to be very extraordinary. Many likewise remember, that long since, when the King's most excellent Majesty was at *Paris* in alike publicke necessity, they had recourse to the same Saint for rayne, in an exceeding greate Drouth; & that Rayne fell on the very day of the Procession. Which of your three Conditions are wanting in these workes?

Page 52. *Moderne Roman miracles are pranks becoming Hobgoblins, & fayryes.* And then you fall on the visions of our *B. Lady*? Which I am perswaded no body before you ever called *miracles*. Soe your discourse is the same, as if a man should say: *Nireus* was no handsome man, because *Thersites* was deformed. I know not whither to admire more, your *Divinity*, or your



your *Logicke*: the first furnishes you with the oddest notions, which ever entred into any sober man's head: the second draws them into as odde formes. Both together make you a worthy champion, of the cause you pleade.

(w) n. 700  
voss 91.1. p. 72  
vita T. 4. h. 1  
p. 196. T. 1  
p. 196. T. 1  
orig. p. 35  
2. max. 3  
25. 4 c. 11  
B.

That some Spirits have appeared, is a thing soe cleere in both old, & new Testament, that none, who are not strangers to both can deny it. What is more cleere, then the apparitions of Angels to the Patriarck, to the Israelits <sup>a</sup>, to Gedeon <sup>b</sup>, to Manue & his wife <sup>c</sup>, to David, <sup>d</sup> to Daniel <sup>e</sup>, & to Zacharias <sup>f</sup>. And in the new Testament, to another Zachary <sup>g</sup>, to our B. Lady <sup>h</sup>, to Philip the Deacon <sup>i</sup>, to S. Paul <sup>k</sup>, & to S. Iohn in the Apocalypse severall times. Now if Angels appeare, why not Blessed Souls, *Who are like Angels in Heaven* <sup>l</sup>? S. Austin <sup>m</sup> says it may seeme *Impudence* to deny that souls appeare. And <sup>n</sup> assures that he had learnt not by *uncertain rumors*; but by certain witnesses, that whilest Nola was besiedged, S. Felix appeared to many both cittizens, & strangers. Now if Saints appeare, why not our B. Lady?

Orig. 3. l. 1. w. Pag. 54. She appeared to S. Alain, who had beene a filthy companion before. What then? Christ appeared to S. Paul, who had beene a Persecutor before. The change of Saul into, Paul a Persecutor. Aug. s. f. 10. de sanctis.

<sup>a</sup> Iud. 2. 1. <sup>b</sup> Iud. 6. 12. <sup>c</sup> Iud. 13. <sup>d</sup> 2. Reg. 24. 17. <sup>e</sup> Dan. 10. <sup>f</sup> Zachar. 2. 1. <sup>g</sup> Luc. 1. 11. <sup>h</sup> Luc. 1. 28. <sup>i</sup> Act. 8. 26. <sup>k</sup> Act. 27. 23. <sup>l</sup> Mar. 12. 25. <sup>m</sup> Lib. de Cura pro mort. c. 10. <sup>n</sup> Ibid. c. 16.

*Persecutor* into a *Preacker*, I was a convincing argument, that it was truly *Christ* which appeared to him. And the change of that *S. Alanus* proves it was a good spirit, which appeared to him. Now a good spirit could not tell a Lye, & say he was the mother of God, without being soe. *Can sweate grapes be gathered of thornes? Or figs of thistles? Mat. 7. 16.* Spirits may be knowne by their fruites, as well as men.

Page 60. *Roman miracles looke another way, then those of Christ: They are brought to prove other doctrines, then his.* This is easily sayd, & as easily denied. Your Sincerity hath not appeared soe greate hitherto, as that now we should take your word, & grant that we have changed the Apostolicall Faith for a compliment, in civility, not to gain say you. Prove: or be silent.

Page 66. *How is this change imaginable, that shee who did not appeare in the primitive times should doe it of late? S. Austin as well deserved her Protection, when he was besieged by Barbarians, as S. Dominick.* Thus you very Judiciously! As if God were always bound to give equall temporall blessings to all, who deserve alike! Our B. Saviour deserved as well fire from Heaven upon those, who came to apprehend him, as *Elias*, 4. Reg. 1. 10. & an Army of horses, & fiery charrets, to defend him, as *Elizeus*, 4. Reg. 6. 17. yet had them not. You have seene out of *S. Austin*, that *S. Felix* appeared at the siege of *Nola*: if the like did not happen at *Hippo regie*.



you, they appeare only since the Divil is let  
 Loose, not whilest he was bound up in the pri-  
 mitive times. Your old erroneous fancy workes  
 still. To correct it, know, Sir, that in the Apostles  
 times, (when you fancy the Divil to have beene  
 bound up) *Satan transformed himself into an An-  
 gel of Lyght.* (2. Cor. 11. 14.) Be ashamed of your  
 ignorance, if you did not know this: & of a  
 worse fault, if you did know it, & yet assert  
 the contrary. And that it is no bad Spirit, which  
 in later times appeares, is Evident by the frui-  
 tes it produces, Humility, Meeknesse, Patien-  
 ce, Peace of Conscience, a contempt of tem-  
 porall, & an esteeme of spirituall things, in  
 a word, charity to their neyghbour, & a Love  
 of God above all things, even themselves. These  
 vertues are planted, watred, & encreased, by  
 these Apparitions in those souls, to whome  
 they are granted. Are these the fruites of a bad  
 Spirit? Doe such grapes grow on thornes? Such  
 figs on thistles? *Out of the mouth of the true. 1st. Demonst. c. 3.*  
*(p. 68. l. 13.) O Faith, thou art the*

But she (the ever B. Virgin) admits of Ho-  
 nour, say you, p. 68. She does soe; & Ho-  
 nour is due to her, first, because she is *ful of Grace*;  
 (Luc. 1. 28.) Secondly because she is the *mother of*  
*God,* (Conc. Ephes.) the hyghest dignity any pure  
 creature is capable of. Thirdly for the benefits  
 we receive by her intercession.

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CHAP.

*Thodorus Prot. de cur. græ. aff. ch. p. 463. vol. 8. p.  
p. 593. & 603. 605.* CHAP. V.

## *Of the Protection of Saints.*

**I**N your 4. Chapter having for 8. whole pages declaimed against our Prayers to Saints, from p. 71. to. 79. you draw at length your discourse to this conclusion: *The true reason why praying to Saints is called Idolatry, is not because they cannot heare, for this would make praying to them no more, then an Idle, & uselesse act: but mainly-because Prayer, vows, & giving of Thanks, is a main part of God's service. Scripture, & the Ancient Fathers, still reckon Prayer, & Thanksgiving amongst the truest sacrifices, & which can belong to none, but God. Soe calling on them, who are not Gods, is downeryght Idolatry. Thus you. And having breathed a while you say: The truth is, you may call uppon a Saint, without any danger of Idolatry, if he be in such a distance, whence intelligent creatures may without Miracle Heare one another. Which words destroy your former assertion, being contradictory to it. The truth is, (if I may conjecture) when you advanced the first Proposition, your Imaginative faculty had beene over heated with your forgoing discourse: & soe represented things amisse. But before you writ the following part, it had time to coole, & returne to a rationall temper, & then the  
**Truth***



Truth as it is appeared, & that Action, which before seemed Idolatry, was know ne to be Innocent. Thus you condemne, & absolve us, according as you are disposed. We are sure God hath more constant measures, to Judge by; which is our Comfort.

I will leave you to reconcile your disagreeing thoughts, & take what you grant: viz. that it is not Idolatry, to pray to Saints, provided they be not out of hearing. Moreover you say p. 80. *It is not Idolatry to pray to your freinds by letters at what distance soever.* Soe it is no Idolatry by letter to pray to one in the other hemisphere. Nay you grant the same to a Saint in Heaven, if we have Expresses, to carry our letters. Which are your owne words. Soe that S. Paul, in desiring the Romans to pray for him, had beene guilty of Idolatry, had he not found an *Expresse, Phebe*, to carry his letter: & the Prayers of Papists to Saints are Idolatry, because they have no Expresses for Heaven. Rare discourse!

But seeing the distance of the Saint from us, *is, the thing which makes Prayer to him Idolatry.* shew your skill in Metaphysick, & teach us what that distance is: In which Scripture, & fathers, as well as Divines, are silent. Is it a Bow's-shoote? a league? ten leagues? A Diameter of the Earth? the latitude of the whole world? The reason of my doubt, is because Bodies have certainly a more narrow Sphere of Activity, then Spirits: yet it is not easy to determine the

*Compl. l. 1. p. 66.*

*for Geometry*

Sphere of Activity of one of our senses, *Seeing*, which discovers stars in the firmament at an unconceivable distance. And were there other luminous bodys ten times more remote, with a bignesse proportionably greater, & a more vivid lyght, our Eyes would discern them. Soe it is not the distance alone, which hinders our discovering some objects; but it is ether their obscurity, or their position out of a streyght Line, or their framing too little an Angle in the *Retina*, or the bad disposition of the eye it self. You see, Sir, it is no easy matter to determine the Sphere of Activity of one of our corporall senses: & who will then presume to determine that of a Spirituall creature, which is much more unlimited, as drawing neerer to the Divine Being, which is unlimited in all kinds? now unlesse you can resolve this doubt, & moreover shew us at what distance the Saints are from us, your charge of *Idolatry* will fall to the ground, because you cannot convince, that the Saints, we pray to, be out of hearing.

Whilest you study an answer to this unanswerable doubt, I will teach you, what I learne out of Scripture, that the Saints doe know in Heaven what passes on Earth. For luke 15. 7. *our Saviour says, Joy shall be in Heaven, over one sinner, that repenteth. That Repentance is then knowne in Heaven, for there can be no Joy, for things unknowne. And if this, why not other things? Are there settled some Expresses, to carry tidings?*

Widm. 800.

tidings, of the *Repentance of a sinner*; & not of the *Prayers of the virtuous*? Again Abraham knew what had past in the times of the *rich man*, & *Lazarus*: that one had *received good things*, the other *evill things*: Luke 16. 25. The rich man saw *Lazarus*, *Lazarus* saw him: & they saw their different conditions of blisse, & misery: & they could speake to one another. Soe *souls in Limbo Patrum*, as we say, ( or as you say, *Saints in Heaven* ) & *Damned souls in Hell* see, know, & converse with one another. The rich man knew he had in the world five brethren whose wicked life would bring them to the Torments, he endured, if they did not amend it. Abraham knew the same, & that they had *Moses*, & the *Prophets*. How can all this stand, with that darke Ignorance of things of this world in which you fancy the deceased souls to live, even in Heaven? Produce your doughty arguments against Christ himself; say it is impossible the glutton should see *Lazarus*, or speake to *Abraham*, or *Abraham* reply. Alleadge Distance; the danger of *Idolatry*, & what else you please: For all these things ether prove nothing against us, or convince our Saviour's words to be improper; or worse: Unlesse unto your other inventions, you adde that of *Expreses* settled betwixt Hell, & *Abraham's bosome*, to pass *Evil choy*

As for the meanes, by which the souls know what passeth here, it is not materiall: whither it be by the mediation of Angels, or Revelation, *or guilt in translation.*

or seeing things in the Divine Essence, as in a voluntary lookingglasse, or by the force of their understanding, which having no dependance on senses, can reach to all places, or by severall, or all these together, or by any other way unknowne to us. Each hath severall good Authors, none is impossible, or improbable. But the thing is not worth the while, to examine it belonging to *Metaphysick*; not to *Divinity*, much lesse to *Faith*. Yet it is considerable, that Divines find greater difficulty, to show how the secrets of hearts are concealed from Angels, then how the rest are made knowne to them. See *S. Tho. 1. q. 55.*

Page 81. This is to fancy in Saints an *Omniscience*, if they know what passes in severall parts of the world. My answer is obvious: there being severall priviledges of the Divine understanding, not communicable to creatures. 1. that God understands all things possible, & existent: Saints only the later. 2. God understands all to come; they only what is present. 3. he understands by his owne essence; they by species. 4. his knowledge embraces all absolutely; theirs reaches not to secrets of Hearts. 5. His is unlimited; from theirs severall things may be restrained when God pleases. 6. His is independent; theirs depends on God, without whose concurrence they can doe nothing. See, Sir, whither you have *Metaphysick* enough, to prove that knowledge to be the *Omniscience* of God,

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God, which is clogged: with soe many Imperfections? I would know of your Doctors, why it should not be blasphemy to attribute to God such imperfect knowledges?

Page 94. You acknowledge Miracles of the saints, in the first three hundred yeares. Which, say you, tempted Christians no further, them to goe, & pray to God in those places where they were wrought & where Payers had sometimes very extraordinary returns: there they wisht to God, that he would heare in their behalfe, the generall Prayers, which these souls offer to God. Where you expresse the full sense of the Prayers to Saints, in our Missall, & Breviary. But the faith full being perswaded, that God through the Prayers of those Saints granted their requests, & releived their wants, & knowing that the Saints know what Prayers were offred up to them, why myght they not say, as we doe in the Lytanyes: *Saint Peter pray for me?* Is it not lawfull to say so, to a Saint alive in this world? & why not to one living in Heaven? the reason is, say you, because Prayer, & prayse *on 2. Cor. 13. p. 233. No. 1.* is a sacrifice, which no body offers to Peter, Paul, or Cyprian sayth *S. Austin*. Doe you think what you say? Prayers & Prayse a sacrifice? Can we not then without Idolatry Prayse *S. Paul*, or *S. Peter*? I cannot accule you of that fault: though I am perswaded you never reprehended as Idolaters, those who prayed you, & offred up that sacrifice on your Altar. Prayer is like wise Idolatry! Was it Idolatry in *S. Paul* to Pray Saints on Earth to

pray



pray for him? why then should it be such to pray Saints in Heaven to pray for us? Are they lesse Saints? This is a myſtery, which we long have deſired to ſee revealed, & long may, for you nether will, nor can explicate it.

Pag. 95. *Obſerve the wiles of Satan, Chriſt employes both at once his Apoſtles, & his miracles, to deſtroy all Idolatry from among men: & Pagans & Papiſts make uſe of both, to bring it in. Unleſſe the Reader be attentive, he will think you ſpeake ſenſe; which is not tru. For tell me, I pray you, what uſe did Pagans make of the Apoſtles, whome they ſlaughterd like ſheepe in the ſhambles? How could they uſe the Apoſtles name, which they knew not, but to hate it? Where are thoſe Pagans? what miracles do Pagans pretend to, to bring in Idolatry? what Idolatry doe Papiſts bring in? How doe they uſe the Apoſtles to compaſſe that? your Period ſeemed to you full, it founded well in your eare: you thought it pretty, to mingle Papiſts & Pagans, & oppoſe the wiſdome of Chriſt, to the wiles of Satan: ſoe you writ it downe, without regarding or examining how all could hang together, or be verified. The beſt excuſe I can find, is to lay the fault on a defect of nature. It is unreaſonable to exact a rationall diſcourſe, from one who ſeemes to want common ſenſe. He may be adviſed to ſilence: which is the beſt counſel I can give you.*

But, ſay you, theſe are the words of an ancient father, & cite S. Chriſoſt. hom. 1. ad Pop. Ant. In whome there

there is not one word of *Papists*, the only material point to our purpose. Whose *wiles* are these, to falsify Fathers, cite them for what they thought not of, & corrupt their texts, to prove what you please? *In malâ causâ non possunt aliter*, S. Austin. Your bad Cause is capable of no better defence. I will give you your choyse, whether S. Chris. did, or did not mention *Papists* here? that you may the better see how wrechedly you entangle your selfe in the nets, you cast for others, & fall into the pit, you dig. Did that Saint not mention *Papists*? You wrong him very much in saying he did. Did he speake of them? they were then in the world early after Christ, much sooner, then you, & your brechren will admit. Still what you say is against your selfe, you carry about you your *sword*.

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## CHAP. VI.

### *Of worship given to our B. Lady.*

**I**N your 5. 6. 7. & 8. Chapters you very odiously represent, what hath beene sayd, or done, to honour the ever B. Virgin, cutting the words which seeme harsh from others, which correct them, & adding malicious glosses, & interpretations, to make them sound yet more harshly. It would be tedious to reply to each particular. Soe I will deliver, what the Church

Church professes & the ground of her practice, & then take notice of some remarkable faults in your discourse.

*Esteeme*, *Honour*, *Prayse*, & *Glory*, consider, at their proper object, some person endowed with some good qualitys, not in a meane; but in an excellent degree. *Esteeme* is the inward value, or respect we beare it. *Honour* is an outward expression of our *Esteeme*. By *Prayse* we endeavour to communicate both to others: & *Glory* is the union of many persons in the same sentiments of *Esteeme*, *Honour*, & *Prayse*. It resides not in the person honoured; but in the Honourer, *Honor est in honorante*; yet it takes its species from its object, which gives it its being, as all other morall habits, & Acts doe.

There are two sorts of *Honour*, answering to two sortes of *Excellency*, the one *naturall*, the other *supernaturall*. By *naturall Excellency* I understand all Gifts of this life, whither personall, as science, Art, valour, &c. or Reall, as to be borne in a good country, of a noble family, heyre to a greate estate, &c. which are called goods of fortune; but are Blessings of God, not depending on any industry, and therefore are distinguisht from personall endowments. By *supernaturall* I understand all gifts exceeding the force of nature, which leade men to their first principle, & last end, God: viz, *Grace*, & *Glory*: all supernurall vertues  
Theo-

Theologicall, or morall. Item, those instruments, which God uses for our sanctification: as the Bible, Sacraments, Churches, sacred vessells, & vestments, Persons Consecrated to God: item Saints Bodys, as having beene Temples of the Holy Ghost, & living members of Christ. There is a third kind of Excellency which partakes of both these, it being a meane betwixt them: viz that of Kings, which is called *Sacred*, as coming from God (*Prov. 8. 15. Rom. 13. 1. & 1. Pet. 2. 13.*) Yet it partakes something of the other Excellency, because God used the wills of men to establish it. This worship stops not in the person of the Monarck; but spreades from him to all employed by him, (*1. Pet. 2. 13.*) even to the meanest, proportionably to the authority communicated to them. This *worship* we call *Civill*: that of supernaturall things, is called *Religious*: that of naturall may be called *Morall*. P. 302. 65.8

God, containing within himself all Perfections, which can move esteeme in almost Eminent degree, being the fountaine of all naturall Goodnesse, & all supernaturall gifts, the supreme Lord of all Creatures, & King even of Kings, is the Prime object of *worship*, of *Adoration*, of *Prayse* of all Creatures in all kinds. The splendor of the Sun is darknesse, the riches of the Earth, Poverty, the wisdom of the wisest, folly, the power of the Myghty, weakenesse, the Majesty of Kings, contemptible.  
the

Justice of the Ryghteous , as *filthy rags* ( *quasi pannus menstruata* , *Isa. 64. 6.* ) if compared with the Lyght, Riches , wisdom, Power , Majesty , & Justice of God. The Islands compared to his greatnesse , are like dust : & the whole world a drop of a Bucket , *gutta situla* , *Isa. 40. 15.* All creatures are as if they had no being , when set before that Essentiall Being *Esse per Essentiam*. Hence no Prayse , no Honour can equall him. *Quantum potes , tantum aude , quia major omni laude , ne claudare sufficis.*

This is an undeniable truth , which yet is abused , to establish two pernicious Errours. For hence Protestants deny , that any Religious cult is due Saints : & our later sectaries , their brethren , refuse all Civill worship to Magistrates. Both alleadge that saying. *Soli Deo : to God alone Honour & Glory* , not minding , that the same Apostle *Rome 13. 7.* commands us to render to all their due , Honour , to whom honour , & S. Peter teaches us first to feare God , next to Honour the King. *1. Pet. 2. 17.* which places may stop the mouths of sectaries , shewing an honour due to Kings : it may likewise open the eyes of Protestants , shewing an esteeme due to supernaturall gifts. Nay their owne practice convinces their error : seing they shew some more respect to the Bible , then to a Romance ; to a Church then to an Alehouse ; to a Saint , then to a theife ; to S. Paul , then to Iudas. And call this respect as you please , we call it Religious , & the



the dispute about that name, will be *λογομαχία*.  
In which we have the advantage because our  
worship of Saints ends not in them; but in God,  
who is *admirable in them*: as all Civill worship  
ends not in the subordinate officers of state;  
but in Kings, for whose sake alone others are  
respected, & obeyed.

Supposing then some Honour due to Saints,  
as they partake of God's goodnesse we shall  
find ground enough for the like, & greater in  
the *Mother of God*. The Angel called her *full of  
Grace* (Luke 1. 21.) she was sayd to *blest amongst  
all women* (ibid. v. 42.) & she by divine inspira-  
tion foresaw she should be called *Blessed by all  
Generations*, by reason of the manifold gifts of  
the H. Ghost. No doubt but that Grace, with  
which the Angel found her, was much encreas-  
ed by a perpetuall practice of vertu. Her Hu-  
mility in stiling her self the *hand mayde of God*,  
when she was called to be his *mother* was of soe  
greate merit, that its quantity without temerity  
cannot be determind.

It is her singular prerogative, to be the *mo-  
ther of God*. Her fullnesse of Grace raysed her  
above all men: this rayses her above all Saints  
and Angels, none being soe related to God.  
Wherefore a greater honour is due to her, then  
to them.

Wherefore there is an honour due to Saints,  
to the *mother of God*, & to God: which being  
different, are exprest by different words, that of  
Saints

2<sup>nd</sup> Cor. 13.  
p. par. 1. 7.

Saints we call *Douleia*, that of our B. Lady; *Hyperdouleia*: & that of God *Latreia*. The modern reformers dislike these words, for their Etymologie: but their doubt is not worth the answering, seeing use & custome gives, or changes, the signification of words.

But say you pag 101. She is called a *Goddesse*. Ans. it may be, as God is sayd (*psal. 82.1.*) to *Iudge the Gods*. And againe: *I have sayd: you are Gods*. Now if he called them Gods to whom the word of God came (*John 10. 35.*) why not our B. Lady, in alike sense, to whom the true eternall word came, & dwelt in her? This you wil say is only a metaphorical Divinity; & I say so too; & I anathematize any, who shall say, she is a *Goddesse* properly. But the ground of this calumny is very childish, because, forsooth, she is called *Diva*: which title every Grammarian knows, to be given to all Saints, & used promiscuously with *Beata*, or *sancta*. In the Civill Law you may find it given promiscuously to all Emperours, even Pagans: whom no Christian ever thought to be Gods.

Pag. 142. *We keepe, say you, holy days to her Honour*: a thing due only to God. Ans. we doe So. And you keepe Holy-days to the honour of the Apostles: & why this, if Holy-days be due only to God? your sword is never moved, but to your prejudice, it never strikes at us, but through your owne sides.

*Satisfactions, & Indulgences.*

**I**N your 9. Chapter you declame against the treasure of the Roman Church: & in your 10. against Indulgences. Which having greate affinity, I will treat them together. I will begin with an explication of the doctrine, which the Church oblidges her children to beleive, & as for other points, as she doth, soe will I leave their discussion to Divines, whose opinions they are, rather then Doctrine of Faith. And that my Explication of Faith in these points may be more authentickall, I will deliver it in the words of a worthy Prelate the Bishop of Condom, Preceptor to the Dolphin, publisht lately in our language.

*It is not only Iust; but beneficiall unto us, says he, that God forgiving us the sin, & remitting us the eternall punishment, we have incurred, should impose some temporall penalty, to retaine us within our duties, least being delivered too soone from the bonds of his Iustice, we should abandon our selves unto a temerarious Confidence, abusing the facility of his Indulgence.*

*It is therefore in order to our discharging that obligation, that we are subjected to some workes of Penance which we are bound to performe in the Spirit*  
of

of Humility, & Repentance : & the necessity of these satisfactory workes was the motive, that induced the Primitive Church, to impose uppon Penitents those Pennances called Canonickall.

See that when the Church inflicts uppon sinners Painfull, & laborious injunctions, & they undertake them with Humility, that act we call satisfaction : & when ether in regard of the Zeale, & fervour of the Penitent, or other good work performed, which the Church hath prescribed, she releaseth some part of the Pennance, which was Owing, this remission is called Indulgence.

The Council of Trent proposeth no more to our Faith in the point of Indulgences, then this, that the power of granting them hath beene given the Church by Christ Iesus : & that the use of them is beneficiall. Whereunto the Council addeth : that the grant of them ought to be dispenced with caution, least the Ecclesiasticall discipline should be weakened, & enervated by an excessive facility, which advice declareth that the manner of disposing of Indulgences appertaineth to church discipline. Thus far out of this greate person. What have you to say against this Catholick doctrine ?

You employ one & fifty pages declaiming against this Treasure, & these Indulgences : viz from the 189. till the 240. yet in the midst of all this transport, we find a lucid intervall, where Truth (against which in the rest you discourse) forces you to depose in her favour. For pag. 216. I find these words : *It was the practice of the*  
Holy

Holy Church to expell from their society scandalous, & knowne sinners. They were enjoyned to pray, to fast, to curb, & to mortify their flesh, to afflict their souls for their sins, & to apply themselves to all such workes, as myght both improve, & declare their inward sincere Repentance. These long, & holy exercises did passe among all Christians, for SATISFACTIONS to the Church, & in some manner to God too. Before the Church most properly, because that was all which Church discipline required: & before God in a lower, yet a very true, & proper sense: because it is the main condition, which God requires of Offenders which he is in his mercy both satisfied, & pleased with, when they Sincerely performe it. They were to doe it a lōg while, some a whole yeare, some two, some ten, some according to the enormity of the sin, all their life long. Thus you, of satisfaction by Penitentiall workes.

Pag. 218. You continu your explication of this matter. There now and then hapned, say you such causes, as moved them (the Bishops) to be more free, by shortning the time of sinners Penitance: As when the sinner gave signall proofes, of an extraordinary sorrow: when he stoutly owned, & defended the Christian Faith, when in times of Persecution, they were to be strengthened to Martyr dome: when valiant Confessors did intercede for some of their freinds: on these, & other like rationall, & pious Inducements, the holy Fathers thought they myght et er case such Penitents of the length, or some times quite discharge them of the whole bur-



then. And this Relaxation of Ecclesiasticall Severity, some Latin Fathers (Tertullian, & S. Cyprian) call in their writings by the name of Indulgence.

Here you see exactly agree with what I have written out of our Bishop de Condom, that you may seeme to have copyed him, or both to have taken your sentiments out of some third.

At least this is evident, that you owne as much as that Authour teacheth to be the Faith of the Roman Catholick Church: & consequently your Censure on our Faith in these points of satisfaction even to God, & Indulgences, is a condemnation of your self. *Magna veritas, & pravalet.*

## CHAP. VIII.

### *Confraternities.*

**C**Hapter 11. you traduce our Confraternities, c. 12. you play with the girdle of S. Francis. c. 13. you deride the Scapulary of S. Simon Stock & c. 14. make your selfe merry with the Rosary. All which being no points of our Faith, I do not think my selfe obliged to assert them in this pamphlet. Yet I will tell you, what you know already, though you Silly insinuate the contrary pag. 300. that we preach Faith, Repentance, Perseverance in well doing &c. more than

then Protestants: seeing we hold them absolutely necessary to salvation, *Faith without workes being dead*; as we teach with S. James; & you teach Faith alone to Justify: we exhort People to them with hopes of a reward, they being meritorious; & you deny all merits.

We use, indeed, those things you speake of, as helpees of our Faith, exercises of our devotion, & meanes to strengthen our frailty to Persever in well-doing. It is a Calumny, to say, we think *Faith, Hope, & Charity* unnecessary, or, that we teach, any can be saved without them, even when we invite men to these *Gilds*, or Confraternities, into which men enter only with intention to encrease those vertues in their souls. We feeble, we know, we owne our inclination to Evill from our Infancy, we are convinced, that our Will, of it self is insensible, nay stupid, as to all Good: that words have little force uppon it, but that examples are much more powerfull. Hence appears the first advantage of those, who are incorporated into those Congregations, which consist of men, who *forgetting those things, which are behind, & reaching forth unto those things, which are before, presse towards the marke*. Philip. 3. such men, who consider one another, to provoke to love, & good workes, Heb. 10. 24. This appeared in the Confraternity of Charity, begun by P. Vincent de Paul: which with the Almes it gathered

gathered, releived all the poore of *Lorraine*,  
*Champagne*, & *Picardie*, many Ladys of the best  
 quality after entring into that Congregation,  
 turned to the releife of the poore, what before  
 they spent on vanity, or lost by gaming: &  
 changed their chambers, & Closets, into well  
 stored wardrobes filled with sures of Clothes  
 of all bignesses, for both sexes, which they  
 bestowed uppon the naked Poore, in whole  
 persons they they were taught to consider  
 Christ himself.

*Mich. 1. 1.*  
 39.

Another advantage is, that our Prayers are  
 more efficacious when offred in company, then  
 when single. All the vertu of our Prayers is  
 derived from that of our B. Saviour now he  
 assures us, *that where two, are assembled in his*  
*name, he is there in the midst of them.* (Mat 18. 20.)  
 And he assists there, not as an Idle spectator,  
 (as many Protestants goe to Church, to see, &  
 be scene;) but to enlyghten the mind of the  
 persons assembled with divine inspirations, to  
 enflame their Will, with the love of God, &  
 their neyghbour: To incite them to Pray; to  
 represent their Prayers to his Heavenly Father,  
 & second them with his owne: to powre into  
 their harts the Blessings he obtaines, through  
 the merit of those Wounds, he once endured  
 for our Redemption, & ever since retaines, to  
 shew them to God the Father, *in whose presence*  
*he appeares for us.* These are the designes of Con-  
 fraternitys.

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We know, Sir, that the Honour of God, & true Religion consists in Faith, Hope & Charity. These are nourisht by the Concourse of many Persons to encrease these interiour vertues, by exterior exercises of Piety, & Mortification. To call these together the Rosary, Scapular, & Girdle are used, with Indulgences, to make the call more efficacious. Now whither is more to blame, we, for using these helps, or you for rejecting them?

*de 3 m g b n, & 11. Ap. Pauli v. Reg. 1. 1.*  
 CHAP. IX. *2. 5. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Images. Images are medicinal & not medicinal*

**Y**Our 16. Chapter is spent in declaiming against our Images: which some other learned persons having in hand, I wil leave to them, least I myght seeme to thrust my sickle into others harvest. Probably I may shortly have occasion to treat of it at large, on my owne Score: & there I hope to convince the injustice of the charge of Idolatry put up against our Church. For the present I will only take notice of some greate untruths, peculiar to your self.

Pag. 332. This Experience is most certain, that, the People of God excepted, all the world besides hath bin drawne to their respective Religions by the help of these gross Images. Answer: this

is a most certain untruth, as appeares by the Turkes, who have none : & if we beleive Varro, the Romans were a long time without any.

Pag. 337. The main motive, which drives Pilgrims to those Churches, where Images are, is to find, not the Resemblance, but the very presence of the Saint. This is untru: we nether beleive, nor teach any such thing, nay we teach the quite contrary, as you may see in all our Catechismes.

Pag. 402. I do not love, say you, to aggravate burthens, which of themselves are too heavy: but without aggravation, it is most certain, that the Roman Church serves more Images, then all the Heathens did together. You could not have found a fitter conclusion of your booke, then this, At least you have observed that Rule of the Poet:

————— *Servetur ad imum*

*Qualis ab incepto processerit, & sibi constet.*

For the same Spirit of falshood runs through all. You began with an untruth, as I have shewed: I have likewise taken notice of many untruths all along, & without aggravation, what you say here, is as greate, & as evident an untruth, as ever was spoken in matter of Humane hystory. It is impossible to reckon up all the Gods, which the Pagans adored, when (besides dead men) beasts, fishes, fowle, & Elements, were adored: when every Plant, & Tree

Wid. p. 795. 496.

508. 518. 562.

All gods & bea

astions of

mind were

deified: as altho

all qualities.

Uebro. 623.

1. 3. 10. 51. & 56. & 1. 4.

10. 119. p. 640. & 1127. Annot Tree

1. 3. 10. 51. & 56. & 1. 4. (allus apud orig. 1. 8. p.

716. in 30. p. 119. 1. 3. 10. 51. & 56. & 1. 4.

quodlibet peculiaris Deo tributa est.



**Papists**

*Papists*, adore more *Images*, then *Pagans* had *Gods*, I shall think your *Arithmetick* equall to your *Logick*, & *Divinity*: & that you neede more, to be *Prayed* for, then *Disputed* against.

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## CONCLUSION.

**T**He desire of appearing in the world with the title of an *Authour*, to be spoken of, with applause, & Prayse, to be pointed at in the streetes, to heare, as you walke that whisper: *this is that Demostenes, that is M.<sup>r</sup> B.* This desire I say, is very violent, because it symbolizes with that vanity, whereof the seedes were cast into our souls by the sin of our first Parents. A scholler thinks his best yeares ill spent in studyes, unlesse the world be partaker of his knowledge. A *knowing silence*, is no more esteemed, or regarded, then an *Ignorant silence*. In many the Pleasure of knowing doth not consist in Conceiving, so much as in Producing: & they loose all the satisfaction they tooke in it, if the world doth not know, that they are learned.

This Passion is strengthened by another, of censuring what is above us, even the most sublime in the world. Our Pride is pleased with an Imaginary Elevation above those, whome we presume to Judge, & with taking a soveraigne  
ne

ne authority over those, whome we submit to the Rules of our Critick. Hence no body troubles a *Cobler*, or *Tinker*, with censures of their worke; & there is none who doth not presume to censure both *Prelate*, & *Prince*.

I think no body will Judge me rash, if I say some of these shings concurred, to move you to appeare in Print. No body attacked you, you myght have enioyed your Benefice, and other contentments of this life in Peace. But you desired to shew the world, by some worke of your owne, that you had spent your timewell. And to doe this with more noise, you chose for the subject of your writings *Masse*, & the *Roman Church*: where of the later is (even by Confession of Protestants) the most Illustrious part of the Church of Christ; & as we say, & prove, is *the true Catholicke, & Apostolicall Church*. The other is the prime part of her Divine worship, to which all her other Religious Actions are directed.

This is a greate Ambirion, to submit *Infalibility* to your Censure, to rayse a throne above the Hyghest on Earth, & to Judge the first seate, which according to ancient Canons, is Judged by none: *Prima sedes à nemine judicatur*.

This vaine presumption, & ambition is unexcusable. Yet it may seeme modest, if

com-

Compared with your vanity, in thinking, that all the world, convinced with your Reasons, submittes to your Censures, & subscribes to your verdict, only because they doe not reply: Although silence is as well, & as often an effect of neglect, of contempt, or disdain, as of consent, & approbation. But your heade is so full, humble man! of an esteeme of your owne perfections, that you cannot surmise any one can have any other sentiments, but of Honour for your adored selfe, Hence very confidently in the Preface to this booke, you say, That you had layd *masse* in the Dirt. And as if this were not low enough: pag. 407. you say, you have *confounded masse even to Hell*. Go further with the *Alcoran*, or *Talmud*, who can. This is a *non plus ultra* of Insolency, & all moderate Persons will take it for a convincing prooffe of your vanity, Ignorance & weaknesse.

*frant or not* I confesse, that if only throwing dirt, with *gru* or without cause, could doe the deede, you have layd both *Popery* & *masse* in the dirt, for you have throwne it liberally. But Accusations of this Nature, unlesse their Truth be manifest, reflect on the Accuser, in this Civilized, and learned age: & I am perswaded, that the greatest part of the world think the dirt, you with soe much labour gathered together, to throw at *masse*, lyes close about you, & *Sticks* still to your owne hands, from which it

it cannot be washt, but by Retracting your calumnyes.

I have sayd enough to your *Saul & Samuel at Endor*, to shew, that though your Assertions are strong yet your Reasons are weake, & your Discourse incoherent: And that you imitate Goliah, you your selfe doe furnish armes enough to confute you, by your owne Contradictions, the fowlest fault any scholler can be guilty of. By this *clasp*, I guesse what a *Lion* you are, & can frame an Idea of what you say against masse, altho I never readed your booke concerning it. It may be hereafter you may heare more from me about it, if an occasion present it selfe, & the thing deserve it.

In the interim learne to have some respect for your Readers; presume not so much uppon your empty title of D. D. as to think to stun us with lowd clamours, & that your words (though voyde of sense) should be taken as Oracles. If you continu your resolution to write against us, weygh well what you say, say nothing without a good Prooffe, and expresse all with the Modesty, & Gravity, besecming the subject you treat, & the character you beare: And your worke shall not be neglected by

YOURS E. W.



## E R R A T A.

Pag. 8. l. 18. in the title. pag. 15. l. 25. know.  
 Reade knowne. Pag. 25. l. 7. ut. R. up. Pag. 28.  
 l. 26. at if. R. as if. *Ibid.* l. 28. at. R. as. Pag. 36.  
 l. 10. Patriark. R. Patriarks. Pag. 31. l. 1. Priacker.  
 R. Preacher. Pag. 32. l. 30. tittle. R. title. Pag.  
 39. l. 6. frist. R. first. Pag. 41. l. 5. brechren. R.  
 brethren. Pag. 42. l. 5. at. R. as. *Ibid.* l. ult. super-  
 naturall. R. supernaturall. Pag. 45. l. 16. Ghest. R.  
 Ghost. Pag. 46. l. 1. ouw. R. our. Pag. 47. l. 14.  
 ately. R. lately.

At the end of the lines very many syllables  
 through the whole worke are divided :  
 which altring not the sense , I leave un-  
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